

¶ Here begynneth a ma-
tere spekyng of a place
that is namid the abbaye
of the holy ghost / þ shall
be founde or grouded in
a clene consyence / in whi
the abbaye shall dwelle.
xxx. ladyes ghostly. *By*

John Alcock BP of Ely.

In this ab-
baye Cha-
ryte shall
be Abbess
Wysdome
Pypouresse. Mekenes sup-
pypouresse. And chyse be-
in the Couent. Pourete
Clennesse Temperaunce
Sobernesse. penaunce.
Euxumnesse Confession
Ryghtwylnes Predyca-
cyon Strength pacyence
Symplenes Mercy Lar-
genesse Reason pyte Me-
dytacyon Dylon Deuo-
cyon Contemplacyon Cha-
lyte Subylacyon Hone-
ste Curteysy Drede and
Gelously. ¶ The fader

of heury is founde of this
abbaye / the lone gouer-
nour / the holy ghost dys-
tour. But though ony ab-
bay haue neuer so good a
founde / gouerneur / & dys-
tour / but it haue also good
chartours wherby it may
holde his londe / rent & fre-
dom. Perauenture eyther
by happe it shall be euyl-
serued or elles suffre mo-
che dysleale of enmyes.
Therfore I woll reherce
þ chartours wherin I wol
laye whan / where and of
whom this abbaye was
fyrste founde or grouded
And thenne woll I laye
how it was fyrst made / &
afterwarde w^hin short ty-
me destroyed / & in what
manere / & how longe ty-
me or it were made a-
ny as it was before. And
how almyghty god hath
put his foure daughters
in this holy abbay a-
gynst the foure daughters of

the fende/whott) the holy
ghost chased awaye for
they were so foule.

Sciant presentes & fu-
turi &c. Knowe they that
bey here & they þ bey to
come þ I almyghty god
in trynptye/fader/sonne/&
holy ghost haue gyue &
graunted/& wth my worde
confermed to Adam þ fo-
re fader of man & to Eue
his wyfe & to theyr hey-
res a lytel precyous place
that is callid Conscience
þ lyeth in theyr soules by
twene a place þ is called
Sinderelis that styred a
man to goodnes/& grut-
cheth ayenst euyl in that
other halfe. Whole ende
lyeth fast by the grace of
god/thrugh whiche eue-
ry man may doo well yf
he woll. And þ other en-
de lyeth in Joye yf þ sou-
le be clene out of synne.
This holy place al-
myghty god gaf to Adam

forsayd & to Eue and to
ther heyres/cleynly dyghe
without ony wēme. In
the whiche god made a
noble house of religyon þ
is called the abbaye of þ
holy ghost. In to whiche
abbaye he put many gos-
ostly ladyes/þ is to saye/
good vertues. Wherby he
made charyte abbelle / &
wysdompyouresse/& me-
kenelle suppyouresse. He
walled this abbaye abou-
te with strength þ no wy-
ked thought sholde haue
entrid in þ hous yf Adam
& his wyfe hadde wolde
themselfe. He gaaf them
lordshyp of al the worlde
to maynteyn this holy hou-
se so ferforth that all the
fysches in the see and all
the byrdes of thaire and
beestes of the erthe shol-
de haue bey burome to
hym & to his wyfe and to
theyr heyres after them
euer yf Adam & his wyf

had kept them fro synne
in to thet endynge daye
¶ Habendū + tenendū iē.
To haue & to holde this
foylayd place to þ̄ foylayd
Adam and to Eue & to
theyr heyres freely & in
peas without lette of ony
man euer. And therewith
Joye & blyſſe þ̄ neuer ſhal
haue ende for the ſcrupce
& cuſtome that longeth
therof to the chyef loide
of the fee. And þ̄ was no
more than to withſtonde
the temptacyō of the ſen
de and of his wyfe. And
that laſted not of bothe
not a myle waye ſpace.
And almyghty god ſhol
de haue warrantyd to A
dam & to Eue & to theyr
heyres that noble place/
to haue dwelled euermor
re in more Joye than ony
tongue may telle. ¶ Alſo
that they ne her heyres
ſholde neuer haue ſuffred
wo/ne ſholde they neuer

haue deyed/but what alſo
myghty god wolde he ſhot
de haue take hym vp in
body & ſoule to the blyſſe
of heuen/there to haue ly
ued without ende/yt A
dam & his wyf had kept
them fro synne/as I ſayd
one daye to the ende ¶ Hys
teſtibz iē. Of this bereth
wytnes angell & man/he
uey & erth/ſonne & mone
ſterres and all creatures.
¶ Datū apud paradysū
iē. Peuey at paradyſe the
fyrt daye that man was
made. ¶ Anno regni iē.
In the yere of the reg
nyng of almyghty god
kyng of kynges / whole
kyngdom neuer began
ne neuer ſhall haue en
de.

¶ Many men there be þ̄
wolde be in relygyon/but
they may not for dyuerſe
cauſes. Therefore they þ̄
may not be in bodyly res
lygyon / they may be in

ghostly relygion yf they
woll / þ is founde in a pla
ce þ is called Conscience.
But fyrste þ place muste
be censed wth grace of the
holy ghost Two maydes
þ be called Loue & Ryght
wylnes shall cast awaye
fro conscience all maner
of fylch. Thene shal Me
kenesse & Pouerte make
the foundement therof / &
put awaye all worldly
thought þ is though men
haue worldly goodes let
they not theyr loue there
vpon / & thenne may they
well be called men poore
in spyrte / to whom Cryst
gyueth his blessinge.

¶ This abbay must also
be set vpon a ryuer / þ is
the ryuer of teeres / on whi
che ryuer was Dawdes
leone founde in sorowyn
ge for her synnes / therfor
the grace of god & heuen
ly ryches came all to her
wyl ¶ Thene shal Burū

helle & mercy rere vp the
walles in to heygth & ma
ke them stronge with al
melodes / geuynge glad
ly to poore men after thy
state is / thus saith Thobi
¶ Si multū tibi fuerit
habūdanter tribue. si t. bi
lit exigū. parū ipse au
de This is thus moche to
meane. Yf þ be ryche ha
uynge plente of worldly
godes / gyue plenteuously
therof. Yf þ be poore be of
good wyl to gyue gladly
of suche thyng as þ halt
for saynt Poule sayth.
¶ Hilarē datorē diligit
de⁹. That is to saye / god
loueth þ glad gyuer ¶ Th⁹
shall we buyde our hous
in heuen with the loue of
god & of our euengysten
¶ Thene shall pacien
ce & strength reyle vp all
the pylars & vnder them
with bostraces / þ no wynde
of wordes of angre ne
of tempest of persecucion /

ne of temptacōn may cast
them downe. ¶ Thenne
we must make our cloys-
tre in this maner/þ shall
kepe vs ghostly out of al
worldly thought & sygh-
tes / that is kepe we our
eyes fro all euill syghtes
our eeres fro euill heryn-
ge / our mouth fro euill
spekyng / fro sweyng /
& fro lyenge / & our heries
fro all euill thoughtes.
And yf we kepe thus this
four corners / we shall
buyde well our cloys-
tre. ¶ A mayde þ hygh Con-
fessyon shall make our
chaptour hous. Predyca-
cyon the frapour / & Dy-
son the orator. Contem-
placyon the doctour. And
yf chyle shalbe reysed vp
to þ worshyp of god / they
must stonde out fro worl-
dly nople / fro worldly bes-
ynesse & angre. ¶ Con-
templacōn is not ellis but
a deuoute herte w^t a bre-

nyng loue to god to tas-
ke soudele of þ blyss þ
is ordeyned for his cho-
sen to heuē. ¶ Pyte shal
be our fermour Deuocōn
celler / & holy Medytacy-
on shall be garnetour.
Whan all chyle offycers
ben made the holy ghost
is warden / w^t god fader
fouder / with god the lone
wysdom of the fað. The
worthy lady Charyte shal
be abbess of this hous /
for all this other offycers
shall obeye to Charyte.
¶ Vnde oia vā in caris-
tate fiāt. All thyng that
ye do / saye or thynke / be
they done in þ loue of god
¶ Alas yf I durste saye
full many be in relygyon
but fewe be relygyous þ
do the byddynge of pou-
to obeye to charyte / ther-
fore lele they moche tyme
& also ther mede ¶ Now
shall the worthy lady Wy-
sedom be our Pryouesse

¶ Nam prior oith est sa-
 piencia. The good lady
 Mekenesse þ alwaye lo-
 ueth herselfe shall be our
 suppyouresse. This ab-
 bay is of god blessyd that
 hath thyle gouernours/
 for all be blessyd þ holde
 them in theyr scole. for
 they þ kepe Charyte Wy-
 sedom & Mekenesse / the
 thre prynces in trynpte
 shall gyue them heuen to
 mede. That soule is gre-
 te & hye in heuen þ hath
 thyle thre within herself.
 Charyte Wysdom & Me-
 kenesse **¶** Dyscrecyon shal
 be tresorer / & Dyslon shal
 be chaultour **¶** Nā oīō sa-
 crificiū deo hōi solaciū di-
 abolo tormentū. **¶** The
 fende sayd to Vertilmew
 our lordes apostle / thy oīy
 sons brenne me **¶** Saint
 Bernarde sayth whā we
 praye in good lyfe / our
 good angel daūcieth & ma-
 keth therof a present to þ

fau of heuen / & theie out-
 lorde cōmaūdeþ hym to
 wyte them in the booke
 of lyfe. **¶** Saynt Austen
 telleth þ Jubylacō / oīy
 sons felowe is a Joye con-
 ceuyed in teeres w^t a gho-
 stly loue þ may not be the-
 wed in all / ne hyde in all
 As it doth by them þ her-
 tly loue þ gyue almesse &
 cōtynue in theyr prayers /
 where soo they ben theyr
 hertes syngge mornynge
 songes of loue / whā they
 longe inwardly with ar-
 mes of loue to chyppe w^t
 ghostly mouth to kysse /
 they loue somtyme so her-
 tly þ they lacke wordes so
 theyr loue rauylheth the-
 yr hertes þ they wote not
 somtyme what they doo.
¶ Denocyon is Celere
 that kepeth all the wy-
 nes bothe whyte & redde.
 That beþ all the worthy
 thankynge the whiche
 we all owe to do to god /

for the endeles goodnes þ
he hath done/dooth/and
woll do to vs yf we woll
ourselſ. This goodnes þ
he hath do was whan we
all ſholde haue ben loſte
thruogh ſynne of Adam &
be in helle without ende/
had not he of grete good
nes & pyte become man
for our ſake/ſpyng here
many wynters in grete
penaunce & paſſyon/& at þ
laſte naylled on a croſſe &
with a ſpere tonge to the
herte & deyed/and all for
loue of vs to brynge vs
out of payne.

¶ The goodnes that he
doth to vs now/is whyle
we ben here in body & in
ſoule/peynge vs al that
we neede both bodyly and
ghoſtly. Bodyly/as mete
drynke & clothyng. Sho
ſly/as good thoughtes/
good wordes/& good de
des. And cherto to them þ
ben good he graunteth a

ſhelde of his grace & myn
de of his paſſyon to kepe
them fro the fende. And
to them þ ben wycked &
combred wth ſynne he gy
ueth ſpace & tyme to to
ne therfro & to amende yf
they wol. for th^o he ſayth
hymſelſe. ¶ Nolo mortē
pāōis ſed magis ut puer
taſ et uiuat. This is to
ſaye. I woll not the dethe
of the ſynfull man but þ
he toine & lyue. And ther
to he graunteth mercy &
forgyuenelle yf they woll
it aſke. ¶ The goodnes
þ he woll doo to vs yf we
woll dwelle & abyde ſtyll
in his ſeruyce / that is in
good vertues. In herynge
ſeenge/ſpekyng/goyng
handlyng/& in all other
dedes werkynge ſhall be
to this. In tyme of dethe
whan body & ſoule ſhall
departe awayne & the de
uyl appere in his owne ly
benelle before vs to make

vs agast/ & yf he may to
brynge vs in to mysbyle-
ue / god wolde sende his
owne angell & all our go-
de dedes þ̄ euer we here
wrought wryten to iheru-
salem & comferte vs/ & dryue
away the deuyl/ & lede
our soules to blyss. The
whiche blyss our lord
graūteþ & gyueþ to all
his chosyn & true seruaūti
whan he sayth ihus ¶ De-
nite bñdicti patris mei p-
cipite regnū qđ vobis pa-
cū est ab origine mundi.
¶ Penaūce shall be Per-
uer þ̄ ryght well can ma-
ke many good meetes/ suf-
ferynge many bytter sor-
rowes for synne to make
the soule mery and glad
with god that before was
relenge / for she had hym
offended. ¶ Temperaū-
ce shall serue in the fray-
tour & loke all aboute þ̄
mesure be had ouer all þ̄
none haue to moche ne

to lytell/ neyther of etyn-
ge/ drynkyng/ ne of sle-
pyng. ¶ Sobernes must
nedes rede at the borde þ̄
lyfe of holy faders/ what
lyfe they lyued here in er-
the/ to take of them exam-
ple to do as they dyde / &
therby to wyne þ̄ mede
þ̄ they haue. ¶ Pryte must
be the p̄taūcer þ̄ dooth
that good that she may.
¶ Mercy must be Alme-
ner that gyueþ to all &
no thyng can holde to
herself. ¶ The lady Dre-
de porter that kepeth the
cloyste of the hert þ̄ cha-
cyth away all wyched
vyces & called in good ver-
tues / & closeth the gates
of the cloyste þ̄ none euyl
come not in to the herte/
the eyen/ the mouth/ the
eeres/ ne in to other places
by the fyue wyttes. ¶ Hos-
neste is maystresse to teche
nouyces curteysy how they
shall haue them in ther

Deedes/booth to god and to
man. Curteysy is host/
lere to calle in noble gyft
and Symplenes shall be
her felowe þ she be not to
lyberall. Reason shall
be purueour þ there be no
defaute. Houte shall be
fermerer þ leke men to
serue. Her felawe shall be
largenesse to gyue eue/
ryche þ he nedeth. Medy
tacyon Garnetour for
to gadre corne togyder
that men haue theyr su/
stenance.

Medytacyon is thought
in god/of his werkis/of
his wordes/ & of his crea/
tures / & of his paynes þ
he loued vs with. for oft
a good thought is better
than many Indeuowte
prayers. Therof spe/
keth þ holy bysshop De/
rys & sayth. Whan the
herte is caught with the
loue of god/he may not
saye the worde þ he thyn

keth in herte. The gar/
ner is aboue þ cellar. So
medytacyon ouer deuocyon
Medytacyon garnetour &
deuocyon cellarer/ & pyte
shall be pytaücer.

Therof spekech the pro/
phete Dauid & sayth. A
fructu frumeti vini & olei
multiplicati sunt. Of fru
te/of whete/of wyne & of
ople ben they multeplyed
God behoteth to his cho
sen thyle thre thynges.
Serue ye to me he sayth
& I shal gyue you plente
of whete/of wyne/ & of op
le. Plente of whete is th/
to thynke on þ crosse In/
wardly & on Cryste Jhu
that dyed thereon / þ is to
saye/medytacyon. Plente
of wyne is welle of teeres
for to wepe well is good
deuocyon. plente of ople is
good dylectacyon in Cryst
Jhesu/þ is our beste com/
forte. Dyle gyueth sauou
re to meetes & lyght also

to lāpes. Ryght so whan
men beseeche hertly god of
mercy / he sendeth theym
a ghostly Joye. The oyle
of comfort & of mercy /
is in medytacyon / where
to thynke on the crosse of
Criste Jhu. And in deuo-
con he gyueth wyne /
the welle of teeres of byt-
ternes / & after þe wyne of
teeres of swetnes. Our
lorde Jhu Criste sendeth
them the oyle of comfort
& of mercy þe gyueth the
lyght of & shewith his he-
uenly preuytees þe he bys-
deth fro men þe ben ful of
fleschly lustes / þe gyue the
all to worldely wytt in
dyuerse degrees / þe whiche
is ryght grete folp. ¶ For
the apostle Poule sayth.
¶ *Sapientia ei⁹ mūdi stul-
ticia ē apud deū.* That is
thus moche to saye / þe
wysdom of this worlde is
folp before god. Therfo-
re me thynketh all those

that purpose & trauaylle
to be holde wyle in this
worlde / þe is to gad ryches
to gad for grete worshyp
of themselves here / & for
theyr lusty luyng / more
than for the worshyp of
god / to parte therof there
as it nedeth / ben ryght ny-
ce foles & grete wretches /
as the apostle vs techeth
And to them þe be his true
seruauntes he gyueth the
lyght of loue þe they some-
dele taast & fele how swe-
te he is & how good. But
he gyueth it not all fully
for no mā I trowe mygh-
te all fully it fele / þe for ly-
hyng and Joye his herte
sholde to braste. For sage
Austeyn doctour tellith ex-
ample of an holy preest &
sayth thus / þe than whan
he herde ony thēge of god
that it lyked hym to here
he sholde be rauyshed so
w^t Joye þe he sholde falle
& lye styll as he were dead

And though ony man in
þ tyme caste fyre on his
fleshe he feled it no more
than he had be all deed.
Wherof spekerh Job &
sayth ¶ Abscondi lucē in
manibz. That is to saye
god hyderh lyght within
his hondes/as he þ hath
a candell lyght betwene
his two hondes/he may
shewe it or hyde whether
he woll. So doth our lord
de Cryst Ihesu to his cho
sey men, his hondes he o
peneth whan he wol and
gladdeth them w^t heuen
ly lyght. And whā he wol
he closith his hondes & w^t
dreweth his comforte/for
he woll not þ they fele it
fully/but gyueh them le
ue to tast/& in partye to
fele how good he is/how
swete he is / as Dauid
sayth in þ sawter ¶ Gul
tate & videte qm̄ suavis ē
dn̄s. And yf god sayd to
vs/by this lykynge that þ

hast in this short tyme of
me / þ mayst tast how
swete I am to my choley
in my blyss whan they
passe hens. And thus he
doth to drawe vs fro lust
of fleshely & worldly lo
ue to flāme our hertes w^t
loue longynge to haue þ
Joye in body & soule w^t
hym without ende.
¶ A wyle lady Zelousye
that is hely both nyght &
daye to do our lordes wyl
shall kepe our shorlege
to wake thyle ladies all
& cause them swyftely to
ryle vp to save our lordes
seruyce. This shorlege of
contemplacyon is to god
loue longynge þ smyterh
sooner than ony other in
þ herte of Crystys louers
that fede theyr soule w^t
good prayers/& washeth
w^t swete teeres/& wipeth
it with ghostly comforte/
as Salomon telleth & te
cheth vs. ¶ Ego dormio

et cor meū vigilat. ¶ Slepe he sayth my fleſhe to fede/my herte is wakynge all in loue & all to god longynge. ¶ Whan this abbaye was al well let & god therin ſerued / a tyrant came & with grete power put in his foure daughters / þ were all of ſhrewed maners/þ fende ſad of them all. The fyrſte daughter pryde / þ other was enuy/þ thyrde falle demynge/þ fourth fleſhly luſt. Thyle foure wenches by counſell of the deuyl theyr ſad came to noye this abbay ſo nyght & daye in ſoule the worſe reſt they haue. Whan Charpte ſawe this myſcheyf & other ladies of the houſe they range anone theyr chapytour bell/& toke counſell of this thyng. And thenne ſayd Diſcretoun/þ they praye the holy ghoſt to come to helpe them w^t

his grace. And thenne they kneled downe & ſange. ¶ Veni creator ſpiritus. ¶ Thenne as it is layd before/came our lord Cryſt Ihu in to his mod & reſtored this hous better than euer it was before. To hym glory & worſhypp þ lyueth without ende.

¶ Memorandū qđ pri^o die plasmacione iē. ¶ We may vnderſtonde þ there was a fals tyrant apoſtata þ is named Sathanas þ ſome tyme was pryour of þ order of angels in þ blyſſe of heuen/þ for pryde rāne out of his blyſful order in to ſorowfull horour of þ payne of helle. He had ſoo grete enuy to this abbay of þ holy ghoſt þ it was ſo well w^t god/& had ſo grete a lordſhypp he bethought hym how he myght diſtroye þ noble hous/& how he myght do to make þ noble couente

of vertues to renne out of
theyr order/as he ranne
out of his. she came in ly
kenes of a adder to thab
baye gate to come in/ & þ
porter/þ was called Dre
de was not there redy for
without doubte yf Drede
had be there þ fende had
not come in. And Eue sa
we þ he was there/ & as a
grette sole she lete hym co
me in. Therne sayd þ fen
de to her/why forbad god
þ ye sholde not ete of the
fruyte þ growith on þ tree
þ stondesth in myddes of
paradyle/therne sayd Eue
yf we ete of it we shall
dye. Naye sayd he. God
knowith wel yf ye ete the
re of ye shal be as goddis
knowynge good & euyl/
but he wolde þ ye were not
so wyle/ & therfore he for
bad ye sholde not ete of þ
fruyte Eue herde she shol
de be so wyle/was bothe
couetous & lykerous/ & sa

we the fruytes delycious
to þ mouth/went to þ tree
and toke & ete therof and
gaaf Adam þ other dele
and he ete therof. And in
the meane tyme þ Adam
& his wylf ete of the fruy
te/the fals traytour with
his thre knyghtes. That
is is to saye. Pryde. Coue
tyle. & Wapngloiy/wente
in this abbaye of the ho
ly ghoit & bare awaye al
the good þ there was / &
bare awaye the chartour
þ god gaaf them to holde
theyr place by. And ther
fore Adam ne his wyfe
neither theyr heyres fro
that daye vnto this daye
had neuer right to chalenge
ayen lordshyp of the
blyss of heuen/but oonly
by goddes mercy. And
not onely thyle falle thes
ues brake the abbaye/but
also they bare awaye the
goddes/that is/they draue
awaye dyspytously out

of the abbaye all the noble couent of vertues. So that it was .iiij. M. v. L. & .xxxij. yere after that oz they myght come ayeu al togyder as perfytlp as they were befoir.

¶ Whan Adam and his wyfe had eten of þ fruyte they behelde eche other / & theñe perceyued they fyrst that they were bothe robbed & naked & were alhamed of the self. And went and toke leues of fygge trees to couer with theyr preuytees / for they had no other clothes. Theñe wente they forth to one þ was thet belyde þ was namid wytte / and asked of hym where that holy couent was become. Theñe sayd wytte þ theyr abbay was destroyed & all þ couente was renne awaye for thy folp & for thy wyues. for whyle þ & thy wyfe ete of the fruyte / the abbaye

was destroyed with foure fals theues. Theñe all þ couent brake theyr order & ranne awaye / & sayd as they went / þ they sholde nomore come togyd ayeu as they were fyrst this. iiij. M. yere & more. Theñe sayd Adam & his wyfe. Alas what shall we doo / we haue no clothe to doo on vs / ne hous to dwelle in / & therto the couent of holy vertues þ were our best frendes hath forsake vs & ben gone awaye. So welawaye þ harde whyle that euer we ete the fruyte. Soone after they herde how god spake to theþ as he went in the myddel of paradyle / & they weren alhamed of the self / for they were naked. **¶** Also they were aserde of hym / and went vnder a tree to hyde them. God came by them & sawe them / and sayd. Adam where art þ

Loide sayd Adam I her/
de thy boys in paradys/
and I was alshamed/for
I was naked/therfore I
hyd me. Adam sayd our
lorde/who tolde the that
thou were naked. Ony
thyng eyles/but for thou
ete of the fruyte ayenst
my forbyddynge. Adam
sayd our lorde/who hath
broke thabbaye of the ho
ly ghoſt/& who hath bore
awaye all the good that
there was. Where is thab
beſſe & her couent/wheder
ben they gone. Lord sayd
Adam that woman that
thou yauelt to me is to
my wyfe lete is a falſe
ſhewe at the abbaye ga
tes / that had her ete of þ
fruyte/& he sayd that ſhe
ſholde be as wyſe as god
And ſhe toke & ete therof
& gaaf me that other des
le. And I wolde not dyſ
pleaſe her/but ete therof
allo. By þ meane is me

that falſe cheyf with ma
ny of his aſſent went in
to the abbaye & brake it
downe / beerynge awaye
all the good þ was therin
and draue awaye al that
noble couent. I wote not
wheder. Therne sayd god
to Eue. Why lete thou in
this falſe cheyf/and why
ete thou of the fruyte/
thenne sayd Eue. Loide
he came to me in lyknes
of an adder and begyled
me with falſe wordes / &
I lete hym in & dyde as
he bad. Thenne sayd our
lorde to her. for thou lete
hym in & dyde as he the
bad/& etest of the fruyte/
thou ſhalt bere thy chil
dren with grete payne &
all womyn that ſhall
come after the / out take
one. And yf thou hadde
not ſo done/woman ſhol
de not haue had payne in
beerynge of chylbery. And
therto thou ſhalt be euer

and mānes power. God
therē sayd to Adam. for
þe of that fruyte at thy
wyues byddynge ayenste
my forbyddynge / & for þ
ledest the abbay of the ho
ly ghost to be so foule de
stroyed / & lete chabbelle &
her couent to rēne awaye
fro theyr order & knowest
not whether / this shal be
thy penaūce. Thou shalt
be dryue out of paradyle
in to the erthe acursed for
thy synne. Therin shall
thou dwelle with moche
sorowe & woo all þ dayes
of thy lyfe / and the erthe
shall brynge forth to the
thornes & bieres. And þ
shalt ete grasse that grow
eth on the erthe. So be
synesse & swete of thy fa
ce thou shalt ete thy bier
de tyll thou come agayne
vnto the erthe that thou
came fro. for of the erthe
thou were made / and to
the erthe thou shalt come

agayne.

¶ After þ our lorde had
an angel to dryue Adam
& his wyf out of þ blyss
of paradyle in to þ wret
ched worlde. he had byrn
go & leke there the abbel
le of the abbaye of the ho
ly ghost. And sayd that
nother he ne his wyfe ne
none of theyr offsprynge
sholde come agayne in to
the blyss of paradyle ne
in to heuen / tyll they ha
ue made agayne the ab
bye of the holy ghost as
well as it was before. Als
so tyll they haue brought
agayn chabbelle wth them
and all the couent in as
good poynt as they were
or they wente awaye.
¶ Therne made god to
Adam a cote of leder f^re
to Eue an other cote / and
put them out of paradyle
And thus they went for
the in to this wretched
worlde wth moche sorowe

And care/ & therof was no wonder. ¶ They lyued thenne in this worlde w^t moche woo & sorowe .ix. hondred yeres and .xxx. And sought the abbess & her couent that were loo tenne awaye.

¶ Also he wolde haue had somwhat wherwith he myght haue made a gappe þ abbaye of þ holy ghost. And he myght fyn de therof right nought in all that longe tyme. And in þ meane tyme he fell seke for sorowe therof & deyed and his wyfe both. And theyr soules went to helle. Not onely they alone/ but al thole þ of them came by the space of .iiij. M. & .vi. L. yeres to helle they went eche one. for so longe was Adam in hell & that was for thabbaye of the holy ghost / þ was theyr consyence/ was not made ayen as fayr ne as

clene as it was before.

¶ Th^e was Adam & his wyfe in helle many yeres in sorowe & care/ tyll als myghty god had pyte of theyr soules/ & sende downe his owne dere sone/ & bad hym go and seke the abbess of the abbaye of the holy ghost & her couent. for he wyte better where they were than Adam wyte. Thene he cam downe in to this worlde & sought them here ful besely. .xxiij. yeres. And at þ last he foude them hanginge on þ roode. And toke them downe & ladde them w^t hym vnto helle & spake w^t Adam & his wyfe. Whan Adam sawe hē come he was ful gladd and no wonder was. ¶ Thenne Cryst goddes sone of heuen made ayen the abbaye of the holy ghost better than euer it was/ & toke out of helle

Adam & his wyfe / and
ladde them agayn home
in to paradysle . ¶ And
thet was moche Joye ma
de at theyr compynge ho
me. But how & in what
maner Cryste foude thab
belle & her couent / here
may we lerne.

After the tyme that
Adam & his wyfe
were departed from this
transytoy lyfe and put
in þe pylson of helle / there
came in to the worlde ma
ny wyfe & famous men
as Patriarkes and Pro
phetes & other good men
many that hadde moche
sorowe for the abbaye of
the holy ghost and for al
the couent for they were
so gone away / they wen
te about & sought after
them in many syndre co
untries as longe as they ly
ued. But vnder theym al
they founde theym not.

Thenne amonge other
men thet cam four good
men. Dauid. Salomon.
Plap. & Jeremy / þe were
about daye and nyght to
make this abbaye ayeu
& to seke vp the couent.
And for they myghte not
haue theyr wyll / they ma
de moche sorowe & moou
Dauid sayd. ¶ Labora
ui clamās rauce facie lūe
fauces mee defecerūt oclī
mei dū spero in deū meū
I haue so traueled & cry
ed after them þe my ches
kes ake and bey were al
hoores. ¶ Dñe inclina re
los tuos : & descende. Ther
fore lorde he sayd bowe
downe thy heues & come
downe & helpe me to seke
the abbelle & her couent /
for I may not fynde them
¶ Thenne sayd Salo
mon ¶ Circuibō ciuitatē
p̄ vicōs : & plateas et querā
quē diligit aīa mea . I
shall goo about the Cyt

te by wayes & by stretes &
seke the abbesse & her cou-
uent whom my herte lou-
ueth. I sought them / but
I founde them not. I cryed
but none of them wolde
answere wyth a worde.
Thenne I layd moynyn-
ge thus / come ayeu þ I we-
te wyghte & lete vs loke
on the. Thou hast wound-
ded my herte my fayre
syster my fayre spoule þ
hast woundid my hert w^t
the twynkelynge of thy
eyes. I haue sought by
nyghtes þ couent whom
my soule loueth. I haue
sought w^t all my myght
& I may not fynde them
Thenne layd he to other
maydens þ dwelled there
besyde. I praye pou spe-
cially ye maydens of Jeru-
salem yf ye fynde ony
thyng where thabbesse
is of thabbaye of the holy
ghost & her couent / that
ye woll tell them that I

am seke for loue longyn-
ge after them Thus kyn-
ge Salomon made mocht
moov / & then he sayd th^o
Lorde god sende downe
out of thy holy heuē thy
dere sone þ he may be w^t
me & trauayle with me /
& helpe me to make ayeu
the abbaye of the holy
ghost in as good poynt
as it sholde be. But for
all þ he coude crye / god
dis sone cam not yet then
¶ Thenne wente Playne
þ prophete & sought thab-
belle of her couent many
dayes & longe / but he fou-
de them not. Thenne lay-
de he th^o. ¶ *Vtinā distrū-
perā celos et descenderes.*
þ is to saye wolde god lor-
de þ þ woldest broke he-
uens & come downe & hel-
pe vs to make ayeu thab-
baye of the holy ghost / &
fynde vp the couent that
is gone awaye. ¶ Then-
ne went Jeremy the pros-

phete & sought thety also
but he myght not fynde
them/therfore made he a
ruchfull moon and sayd.
¶ We michi misere ic.
Wo to me wretche he say
de þ god hath encreaced
more sorowe to my sorow
we. I haue trauaylled w^t
out ony reste in syghynge
& sorowynge / & I maye
not fynde þ þ I leke. Hes
las he sayd þ fende hath
dryue awaye þ maydens
in to the erthe / & defyled
theyr kyngdome. The
maydens be paste awaye
in to wretchednes. They
herde me well how I sy
ghed & made moch moon
but there was none of the
þ wolde me comforte w^t
a worde. Therfore I ha
ue so wepte for sorowe þ
mye eyen be in poynt to
faylle. Who shall gyue
me water to my hred / &
who shal yeue me a well
of teeres to mye eyen.

And who shall wepe for
þ maydens þ be thus go
ne away both day & nygh
te Thou noble abbess he
sayth to whom may I ly
ken the / to whom may I
assemble the / þ doughter
of Iherlm the wyle prou
resse to whom I lyken þ
Thou mayde & dought
ter of Syon þ holy couent
he sayth / how may I cō
forte the / me thynke thy
sorowe as grete as þ see /
þ noble couent who shall
be thy helpe. I can not
elles saye sayth Jeremy
but the fayrest floure of
our garlonde is falle a
waye. Alas alas & wela
waye þ euer we dyde sene
¶ Whan god almyghty
herde th^e thyle prophetes
w^t many other good men
to make moche moon w^t
heuy chere many hūdred
yeres for the destruccyon
of the abbaye of the holy
ghost / he had grete pyte

of them that they fard so
And þ therfore mannes
soule was in prylow & pay
ne of helle/ & sholde haue
be there w'out ende . He
ordeyned a couleyle of þ
holy trynpte in the blyss
of heuen/ of fader/ sone/ &
holy ghoſt & layd. We ma
de mānes soule to our ly
kenes/ & toke hym to ke
pe in his owne conscyen
ce the abbaye of the holy
ghoſt. And he of his ow
ne propre folp lete beere
awaye out of that abbap
all the good þ there was/
& the abbelle and her co
uent ranne awaye out of
her order . Therfore he
was take & put in to the
prylow of helle/ and there
hath be now. M. yere and
vi. L. & more/ & þ is grete
pyte. Therfore it were a
good dede to make þ ab
belle & her couent fayre to
come aye in to her order
& make aye the abbaye

of the holy ghoſt as well
as euer it was/ & to dely
uer mānes soule out of þ
lozy prylow . He hath be
cherin longe tyme / haue
we pyte on hym. He is as
one of vs made to our ly
kenes. All þ holy trynpte
graūtid it sholde be so/ but
it was asked who sholde
do þ dede. It were nede he
were luche one þ were hol
de to do it/ & also that he
myght do it. But no thyn
ge was beholde to dely
uer mānes soule but only
man. Ne no thynge mygh
te delyuer hym but one! þ
god. Therfore he þ shol
de do that dede muste be
both god & man/ and so
myght no thynge be but
were one of the thre per
sones of þ trynpte. Ther
fore they ordeyned þ the
seconde persone þ is al
myghty goddes sone shol
de come in to this worlde
& be borne of a mayde &

become man / & make a
gayn the abbaye of þ ho
ly ghost / & depe for loue of
man on þ rood tree / & so
delyuer mānes soule fro
þ payne of helle. Theñe
were there foure dough
ters of almyghty god /
whiche ben Mercy Trou
the Ryghtwysnes & Peas
the whiche herde telle þ
mānes soule sholde be de
lynered fro helle payne / &
came all foure togyd be
fore god almyghty Then
sayd Trough thus to her
fader almyghty god / loz
de she sayd þ hast lound e
uer well me that am thy
doughter Trough. I pray
þ forsake my not. Thou
sayd what tyme man ete
of þ fruyte / he sholde depe
& go to helle. Therefore
yf thou delyuer man out
fro thens / thou destroyest
me & that were no reason
for goddes trouth lastith
without ende. Thenne

sayd Mercy. **Q**uater
mian iē. fader of mercy
& god of all comforte þ
comfortest all thyng in
angre & in wo / haue thou
mercy on mānes soule þ
lyeth boude in helle / and
brynge hym in to blyss.
for thou sayd þ woldest
kepe mercy to hym with
out ende Therefore sayth
thou art true / þ shalt ha
ue mercy on mānes soule
Thenne sayd Ryghtwys
nes. Nay nay / it may not
be so. **Q**uia iust⁹ dñs &
iusticias dilexit. Lorde she
sayd thou art ryghtfull /
& louest rightwysnes / the
re fore þ shalt not ryght
fully saue mannes soule.
for it is ryght & reason þ
he haue þ he hath deser
ued / for he hath forsake
god þ hym forth brought
& he hath forgete his lor
de þ made hym of nough
te. Therefore it is reason
that þ haue of hym no

ther pyte ne mercy / for
thy ryghtwysnes shal laste
to the worldes ende
¶ Tenne sayd Mercy to
Ryghtwysnes. Sister be
thou still & saye not so/
for it were not ryght þ
knowest well þ god sholde
forsake me. for þ mer
cy of god is aboue al his
werkis / & the mercy of
god was without begyn
nyng & shal be without
endynge. Therefore yf
god forsake me/he sholde
forsake both my syster &
the/þ were nother ryght
ne trowth. Therefore she
sayd to saue vs all thre/
god shall haue of mānes
soule both mercy & pyte.
¶ Thenne sayd Peas to
her thyrde syster. ¶ Pax
dñi exsuperat om̃m sensũ.
The peas of god passeth
al maner wytte. Though
it be so she sayd þ trowth
saye ayenst skylle why mā
nes soule sholde not be sa

ued/& ryghtwysnes also
an other. Neuertheles me
thynketh þ mercy sayth
best / that mannes soule
sholde be saued. for as
she soth sayth / elles god
shold forsake you al thre
both Ryghtwysnes & Mer
cy. & Trowth. And I thyn
ke that were grete ruthe.
And not conly he sholde
forsake you thre, but also
he sholde forsake me for
as longe as mānes soule
is so in helle/there shal be
dyscorde amōge you thre
for Ryghtwysnes and
Trowth shall wyll to ha
ue hym there still/& Mer
cy shall wyll to haue hym
out/so that peas amonge
you shal be forsake. Also
yf man were soo still in
helle/there sholde be dys
corde betwene god & man
& betwene angell & man
& betwene man & man/so
þ peas sholde be forsake
ouer all/whiche were no

prouffte. Therefore sayd
Peas do ye after my cou-
sell / & praye we god all to-
gyder þ is pynce of peas
þ he wol make peas & a
corde betwene you thre /
betwene god & man / be-
twene angell & man / &
betwene man & man / &
ordeyne suche a way that
he maye kepe vs styll all
foure ysters. ¶ All they
thoughte that she sayd
best. And all prayed god
of heuen that he wolde
so do. And thenne he sayd
¶ *Ego cogito cogitacio-
nes pacis et nō afflictōes*
I thynke sayd god thou-
ghtes of peas and not of
wyckednes / & I shall he
sayd kepe you styll alle
foure / & shal saue mānes
soule and brynge hym to
blyss. ¶ Also he sayd I
shall fynde vp thabbesse
of thabbaye of the holy
ghost / & make aye the
abbaye & the couent all

togyder better than euer
it was before. ¶ Whan
thyle ysters herde this /
they were glad & Joyfull
¶ *¶ Via et veritas obuia-
uerūt sibi iusticia et par
disculati sūt.* Mercy and
trouth mette them togy-
ryghtwylnes & peas be-
kysled and made at one.
¶ Tho anone almyghty
god the fader sende dow-
ne his owne sone in to
this worlde to become mā
for vs / & to seke thabbesse
of thabbaye of the holy
ghost & her holy couent / þ
is to saye. Charyte & o-
ther noble vertues. And
the fyrste daye þ he came
he founde a lady of þ ho-
ly abbaye that is called
Clenesse. for he was co-
ceyued without knowle-
gyng of ony man tho-
ugh the vertue & the ope-
racyon of the holy ghost /
and borne of a pure clene
mayden and virgyn that

never was defyled wth synne.

¶ Thus chennelle he fou^{de} whan he was in his mod^{er}s wombe beyng in carnate man by that pure v^{ir}gyn. ¶ And that noble lady he kepte with hym there .xxxix. weekes. Thenne was he borne of his moder in an olde brek^{en} house at Bethleem townes ende/ & layed on an asses manger on a lytel hepe. And there he fou^{de} an other lady of þ^e abbaye & þ^e was pouerte for his blessid mod^{er} had none other shetes for to wynde hym in/ but toke a heuer^s chyf of her heed/ & hette an olde kertyl & made of it cloutes/ & wounde our blessyd lord therin for colde. And layed hym on a wylpe of hepe before an ore & an alle. Thyle two ladies pouerte & clenes he lad forth wth hym tyll

he was .xij. yeres olde.

¶ Thenne went he forth with Joseph & his moder to Jerlm to offre there in an Ester daye. And whā they had offrid & were goynge home ayeu/ our lord Jhu bode v^{er}yll at Jeru^{sa}lem thre dayes/ & went in to the temple amonge maysters of þ^e lawe. There he fou^{de} other two ladies of the hol^y abbaye/ that were. Wyldom and Ryghewylnes.

¶ Whan Mary & Joseph were come home & wylt not where Jhus was become/ they made moche lowe for þ^e swete childe/ & went ayeu to Jerlm to seke hym. Thenne they fou^{de} hym in the temple spyttyng amonge doctors dysputyng of the lawe. Thenne layd his mod^{er} to hym. Sone what hast þ^u done/ thy fader & I haue sought the makynge for

the moche sorowe. Then
he sayd Thus. How is it þ
ye sought me/ wyt ye not
well that I must be help
about my fads nedes. He
sende me in to this coultre
to seke vp thabbelle & the
couent of thabbay of the
holy ghost. And therfore
I went amonge þ may
iters in to the temple / &
there foude I two ladies
of the couent. Ryghtwyl
nes & Wylsom/and so he
coude more than all they
Thenne went he home w
Joseph & his moder in to
Nazareth/ & there he fou
de an other lady þ was
called Buxines. for he þ
is hyghest lorde was lo
west of hert/ & in al thyn
ge buyome to his moder.
¶ Thenne went he forth
xviij. yerres & an half/ & e
uery dape at his borde he
foude other two ladies of
that holy abbaye/ & theyr
names were Temporaū

ce and Sobrenes. He lad
them with hym in to des
serte to seke mo of her fe
lowes. And there he fou
de other two ladies/ that
one hyght Penauice & her
felowe Strength. He fou
de there penauice ynough
for he fasted .xl. dayes &
xl. nyghts for loue of mā
nes soule without meete
& drynke/ & thenne he be
gan to hungre. ¶ There
came the fende to hym þ
came to Eue in paradyle
in to thabbaye of the ho
ly ghost/ & wolde haue o
uercome hym in gloteny
as he dyde her/ & lad him
to an hepe of stones/ and
bad hym yf he were gods
des sone he shold make þ
stones loues/ & ete of the
ynough. Thenne foude
he there strength/ thrugh
which he withstode mygh
tly the temptacion of the
fende & sayd. May lyuerth
not oonly by brede/ but by

euery worde of goddes
mouth. Thenne bare the
fende hym thens in to Je
rusalē & let hym on þy
nacle of the temple / and
wolde haue ouercome hē
with pryde & dayngloir.
& sayd . Yf thou be god
des sone I kyppe downe &
take none harme / and al
men shall prayse the / and
saye that thou hast done
a grete maystry Thenne
he withstode also his tēp
tacyō with the vertue of
that lady Strength / and
sayd Thou shalt not tēp
te thy loide god / as who
sayth it is no nede that I
I kyppe downe I may go
downe well ynough by a
nother waye. Thenne he
lad hym in to an hyghe
hille & shewed hym the
al the rycheſſe of the worl
de / & wolde haue ouerco
me hym in couetyse & say
de. I shall gyue þ all the
goodes that thou seeſt / yf

thou wilt knele downe &
worshyp me . And there
he withstode myghely wth
the lady strength / & sayd
Go thy waye Satanas
and come aye to helle.
Men shall worshyp al
myghty god & hym onl^y
serue & noo thyng elles.
Thenne was the fende
ashamed of hymself that
he was so ouercome wth
the lady Strength.

¶ Tho went Jhus in to
the londe of Galyle / and
there he foude other two
ladyes of that holy ab
baye / one hyght Shryfte
& that other Predycacyō
for there preched Cryste
fyrste & sayd to the peo
ple of the couētree. ¶ Pe
nitentini et confitentini
et credite euāgelio. Shry
ue ye you & do ye penan
ce & be ye of good bylene
the kyngdom of heuen
mygheth faste ¶ Thenne
went he forth to the see

lyde/ & there he foude pe-
ter & Andrew his broð
castynge theyr nettes in
to the see to catche fysh
And Cryste sayd to them
Come ye & folowe me/ &
I shal make you fyshers
of men. And they lefte
theyr bote styll in the see
& went forth with Cryste
So they went a lytel fer-
der & foude John & Ja-
mes his broder in an o-
ther bote drawyng theyr
nettes with Zebede theyr
fader/ for they were fyl-
lers also. And Cryste
had them folowe him/ &
they lefte theyr fader &
al that they hadde in the
bote & yede with Cryste.
¶ On a daye as they yed-
de by the waye Peter say-
de to Cryste. What shall
we haue of the that haue
forlake al that we had &
folowe the thus in pouer-
te. Thenne Cryste foude
an other lady of that ho-

ly abbaye called Zarges-
nes. forsoth Cryste sayd/
ye sh haue forlake al that
ye had & folowe me/ shal
haue an hundred folde so
moche therfore/ & therfo-
lyf w'out ende ¶ Thenne
came he forth on a daye
fro the mount of Olyuete
in to the temple of Jerlm
to preche there / & whyle
he was prechynge/ þ Sar-
rasyns brought hē a wo-
man take in auowtry/ &
sayd to hym. Lo mayster
this woman is now take
in a spoulebreche / what
shal we now do with her
Moyles byddeth in our
lawe that we sholde sto-
ne such to deeth. Cryste
knewe theyr falsheðe þ
they dyde it to tempte hē
stomped downe & wrote
on the grounde with his
fynger all theyr synnes/
so þeche of them myght
se how synfull other was
And thenne he sayde to

them thus. Synth it is so
that by your lawes this
woman shalbe stoned to
deche / thenne whiche of
you all that is without
lynne/caste he on her the
fyrste stone. Thenne all
they were alhamed of
themself & went out at þ
doore eche after ocher / &
lete Cryste stonde allone
wth the woman. Thenne
came two ladyes to hym
of the abbaye of the holy
ghost/that were Mercy &
Pyte. Thenne sayd Cry
ste to þ woman. Woman
where ben thyv enmyes.
Hach ony man condemp
ned the to dech. Lorde she
sayd no may/& I wol not
sayd our lorde condemp
ne the. fare well he sayd
& be in wyl nomore to do
lynne. Here was grete
mercy & pyte/for the gret
test treypasse þ she dyde
was apenst hymself.

¶ Afterwarde on a daye

the Sarraſens sende theyr
dyscyples to Cryst to ha
ue take hym in wordes.
They asked hym yf they
myght by goddes lawe
gyue trybute to thempe
rour. Cryste knewe theyr
malyce wel/& sayd. Ye y
pocryt what nede is it to
tepte me. Lete me le a pe
ny of your money/& they
shewed hym one. Theñe
sayd Cryst/whoos copne
is this/they sayd thempe
rours. Theñe foude Cry
ste a lady of the couent/þ
was called Realon/& say
de. Gyue ye to thempe
rour þ longeth to hym/&
to god þ longeth to hym
& that is realon.

¶ One daye thet as Cry
ste went by þ waye by hē
selfe/he remembred hym
on mānes soule & on the
abbaye of þ holy ghost/&
thenne he foude an ocher
lady of the same house/
that men calle Gelousye

Thenne toke he his dys-
ciples pryncly & went to
warde Jerlm & sayd to
them th^o. I haue al thysle
xxxij. yeres & more be as-
bout to helpe mānes sou-
le / & to kepe vp þ abbette
& the couent þ wente out
of thabbaye of the holy
ghost / & I haue foude of
them. xvi. And now I wol
go to Jerlm & be boude /
beten / hangen & drawe / &
I shal depe for loue of mā-
nes soule / to fynde vp the
other dele of þ holy couēt
This was a grete Jelou-
sy & a grete lone ¶ Then
went they forth to Jerlm
to gader / & on a tyme as
they were at theyr souper
togyd Cryst foude two la-
dyes of þ abbaye / þ men
calle Curteysly & Honeste
for Cryst fed there at sou-
per his dysciples wth his
owne fleshe and blood.
Whan he had so done he
wyshe theyr fete & wiped

them. At this offyce were
foure ladies. Curteysly &
Duxūnes. Honeste & Me-
kenes.

¶ Afterwarde he wente
with his discples in to a
lytell towne that hyghce
Bethsemany / & there he
toke thre of his men. Pe-
ter. James. & John / & bad
all the other abyde there
till tyl they came agayn
As they went our lord be-
gan to quake & drad / &
thenne he sayd to them.
Here I haue foude an o-
ther lady of the holy cou-
uent / that is called Drede
I haue he sayd full mos-
che drede ayen þ I shall
depe. Sytte ye downe he
sayd & wake ye / and byd
your bedes till I come as-
pen to you Thenne went
he forth fro them as fer-
re as it were a stones cal-
te / & there he foude other
two ladies. Medytacyon
& Dylow ¶ He berthough

re hym on mannes soule
that it sholde be lost with
out ende but yf he deyed
therfore / & how he sholde
deye / & so be harde naxid
to the rode tree / & he was
in a grette agony / as now
word was. And for drede
of deeth he swet dropes of
blood & fell downe in the
grounde as dropes fall fro
an hous eues after reyne
Thenne prayed he to his
fad & sayd. fad yf it may
be lete me not deye thus
dyspytously / netheles he
sayd thy wyll be done &
not myn. Thenne came
he aye to his dyscyples &
foude them slepyng / &
thenne he sayd to peter.
Mayst & not one houre
wake wth me. Wake ye he
sayd & praye & ye fall not
in to temptacō Thenne
went he aye and foude
Dysson & her sylter De
uocō / & sayd. My fader
syth it may none other be

but that I must nedes suf
fre deeth / be it as & woll.
Thenne came he aye to
his dyscyples & foude the
slepyng as he dyde befo
re. He went aye the thyr
de tyme / & prayed as he
dyde fyrste & foude ocher
ladyes of the holy abbay
Contemplacō Dalvan
ce & Jubylacō. Thenne
came an angell fro heuē
to comforte hym / & tolde
how mannes soule on the
thyrde daye sholde be des
pyerd out of helle / & how
by & tyme he sholde syn
de vp all & couent of the
abbaye of the holy ghost
& al theyr place made vp
aye better they euer it
was. Thenne was he me
ry and glad in his soule
though he were kyndely
by his manhede agast of
his deeth. ¶ Thenne cam
e he aye to his dyscyp
ples & bad them ryse vp
and go with hym. And

as they walked a lytell
faith/they sawe there mo
che folke compnge with
lanternes & drawen swer
des & staves to take our
lorde. Judas Scaryoth
went before them all/and
came to Cryste & kyssed
hym. And Cryste sayd to
hym. Judas frende shalt
thou betraye goddes so
ne with a kisse. ¶ Thenne
the Jewes toke Cryste &
boude hym as a theyf ful
harde and sore. There he
foude an other lady of þ
same hous/and she was
named Marye. ¶ Peter
sawe that/& out with
a swerde and smote of a
bores cere/that was one
of þ bysshops men. Thenne
sayd Cryste to Peter. put
up thy swerde agayne.
Crowest thou not that I
myght praye my fader
yf I wolde / & he myght
sende me mo than twelue
legions of angels. All

this he sayd I woll suf
fre with good wyll for lo
ue of mannes soule.

¶ Thenne the false Jes
us ladde forth Jhu Cry
ste to Cayphas þ bysshop
his dyscyples sawe that/
& ranne a waye for drede
euerychone / & lefte hym
there alone. ¶ Thenne
came many shrewes and
made playnt to þ bysshop
on our lord. Thenne sayd
Cayphas to our lord.
What sayst þ to thyle cō
playnt & trespasses that
thyle men shewe apenst þ
¶ Cryste foude there an
other lady that is called
Symplenelle. for he an
swered not to hym with
one worde. ¶ Thenne the
bysshop asked hym whe
re he had preched/& what
he had taught and sayd.
¶ Thenne sayde Cryste.
What demaundest þ me.
Enquyre of them þ hers
de me preche what I sayd

to them. Tho toke the Je
wes our lord Jhu & put
of his clothes and bounde
hym to a pylar of stone.
And made scourges with
knottes of lede & sharpe
pyches in thendes / and
with them bete his precy
ous body tyll it ranne all
ou blood. Thenne they
dyde ou hym a streyght
sylken clothe / & that cle
uid fast to y^e flesshe whan
y^e blood was drye. Then
ne they set a garlande ou
his heed of longe & shar
pe thornes / & bete it har
de downe with staves for
they wolde not prycke
theyr spngers. And toke
hym a rede in his honde /
and kneled downe & sayd
in scorne. Hail kyng of
Jewes. Whan they had
so done they scrpyte of y^e
rote of sylke / & for it cle
uid fast to the body / they
drew away therewith
moche of the skynne and

fleshe also. Whan they
sawe that / the shrewes we
re well pleasyd / & bletyd
ou hym and spyt ou hym
And there founde Cryste
an other lady of the ab
haye that byght Meke
nes. Tho the false Jes
wes made Cryste to bete
his owne crosse ou his
backe towarde the mount
of Caluary / tyll he was
in poynt to falle downe
for feblynesse. Whan they
sawe that / they wolde not
that he deyed tyll he had
be hanged for grete ma
lyce & hate that they had
to hym. They made an
other man to bere y^e crosse
tyll they came to the pla
ce where Cr y^e sholde be
napled ou. And ever as
he wente the good lady
Mekenes went with him
Trowe ye not that his
moder hadde thenne mo
che sorowe whan she sa
we her lone goo soo to y^e

warde his deth. forsoth it
was a pyteous syght/who
þ had it seep. ¶ Whan
they cam to Caluary they
cast downe there þ crosse
& layed our lorde alonge
theron / & made markes
& holes where his hondes
and fete were nayled to.
Thene they toke a blont
rough raggid nayle & dro
ue w^t an hamour thrugh
his honde to þ crosse. And
for anguysshe therof all
his body drewe there to
warde / they wolde haue
nayled þ other honde to þ
crosse/ & it was to short to
the hole þ they had made
by half a fote & more / &
yet wolde they make noo
newe holes/ but toke ro
pes & tyed to his honde &
drewe it tyll it was mete
to the hole. And in þ dra
wyng all the Joyntes of
his armes brake asondre
Whan they wolde haue
nayled his fete to þ crosse
al his body was so thron
he up togyder for payne þ
it was to short for þ hole
þ they had made by a lar
ge fote. Thene toke they
ropes & tyed to his fete/ &
drewe hym downe harde
& lowe tyll they were mete
therfore / they brake in þ
drawyng all the Joyntes
of his lyndes & knees &
of his fete also. Thene
they toke such an other
raggyd rough nayle and
draue it thrugh both his
fete w^t an hamour ato
nes in to the harde tree/ &
whyle he was th⁹ nayled
on þ crosse/ came many la
dyes of þ holy abbaye po
uerte. Burūnes. penaūce
Symplenes. Pacyence. &
Mekenes/ to se how he di
de. Thene sayd Cryst to
them/ yf ye had your ab
belle/ thene had ye euery
chone. ¶ Whan þ Jewes
had nayled hym on the
crosse/ as men do cloth on

a teyntour / they lyfte vp
the crosse fro þe grounde to
lete it faste in þe monestys þe
was made for þe same pur
poos. And in theyr grete
enuyous malyte þe cursed
Jewes lyfte it vp as hygh
as they myght wth streng
the of men & lete it falle
downe sodenly in to the
monestys. So þe fallynge
all the synewes of his bo
dy/all þe veynes/& all the
Joyntes brake euery one.
I trowe there was pe
naunce ynough.

The lady pouerte was
there all redy/for he han
ged all naked as he was
born of his moder on the
crosse for mannes soule.
And whyle he hāgid thet
with his bloody woundes al
to hurlyd & all to rente.
He founde þe abbelle of the
abbaye of the holy ghost
his callid Charyte/þe whi
che sayd. **M**aiore cari
tate nemo hēt q̄ vī aīaz

suā potat quis p amīcis
suis. More loue & charyte
may noo man haue than
to gyue his lyf for his frē
des/as Cryst dyde for mā
nes soule. **W**han Cryst
had founde þe holy abbelle
Charyte & all her conene
he was full glad in his
herte/all though he felte
moche wo of bodyly pay
ne withoutfo:th. Thēne
asked he a drynke to ma
ke with all thysle ladyes
mery. And welcomed the
& sayd (**S**ciō) I thurste
Thenne the false Jewes
made to him a drynke of
cysell & gall tempred to
gyder with myrre/& put
it to his mouth vppon a
spounge. Whan our lord
had smellid þe taste therof
he wolde no more therof
but he sayd thus. **C**on
summatū est. That is to
saye. I haue done all my
fads messlage þe he had me
doo on erthe. for I haue

founde vp the abbess & al
the count of the abbaye
of the holy ghost / & made
apen thabbay better than
euer it was. Now he sayd
I woll go to Adam & to
my frendes & delyuer the
out of helle / & lede them
apen to the blyss of para
dysse & neuer shall cesse.

¶ Whan he had sayd th^o
he gaaf vp the ghost and
deyed in flesche hangyn
ge on the crosse all to rus
shyd & all to rent / so vn
neth ony lēme henge by
other bitwene two theuis
for grete loue & he had to
saue mānes soule. Thē
ghostly in his godhede he
went downe to helle & to
ke out Adam & Eue. A
hell & Sech / & other. Noe
Abraham / Jacob & Isaac
Joseph. Moyses / & kyng
Dauid. Patrarkes and
prophetes / & all his fren
des he toke with hym / &
lad them wth thabbess &

the couente of the holy
ghost to & blyss of heuen
And there almyghty god
ordenyd & his four dought
ters Mercy and Trough
Ryghtwylnes and Peas
sholde dwelle in thabbay
of & holy ghost. And the
he comaūded hymself / &
Mercy & Trough sholde
be Charytees chapeleyns
& goo about wth her whys
ther & she went. He had
also & Ryghtwylnes shol
de be wth Wysdom / for she
was prouesse & Peas wth
Mekenesse & was suppr
ouesse. He ordeyned & th
se thre ladyes sholde haue
theyr chapeleyns / for they
were moost of worshyp.

¶ Thēne he sayd / he &
woll kepe fayr & wel th
se holy vertues / he shall
fynde in this worlde by
holy medytacōn / by good
conuersacōn / by noble cō
templacōn moche Joye &
myrth both in body & sou

le. And afterwarde whan
he is deed / he shall haue
to his mece þe kyngdom
of heuen / þe is to laye mo-
re Joye & blyss than ony
eye may se / or eere here /
or tonge telle / or herte
thynke . Almyghty god
for his grete mercy gyue
vs grace & locour to kepe
fayr & well this abbaye /
that is our consyence / &
all the hole couent / that
is to laye good vertues / in
thought / in worde / & in de-
de / that we may come to
the blyss that god bough-
te vs to . Amen .

Now frendes & brethe-
ren in Cryste Jhu that co-
ueyte cryuenly to lyue in
Cristis religion Kepe ye
well your abbesse Char-
te in herte / and all thyle
other noble vertues befo-
re reherced . And yf it soo
befalle þe ony tyme of the
deuyll bodyly or ghostly

be aboute to take from
you this lady Charpte /
rynge ye your Chaptour
belle of your inwyt . And
calle ye to your counsell
Realow & Dyscrecion . Pa-
cyence & Peas . And go ye
forth to Drylou / & crye
ye in soule to þe holy ghost
And inwardly praye him
that he come & defende
charpte . That he thrugh
his gracypous helpe kepe
you fro euyl chaunce And
he that made vs all with
blyss vs auauce . Amen .

Printed at West-
mestre by Wynken
de worde.

*This book was m^d
(as I suppose) by
Alcock. vide p^{te}
de scriptoribus an^o 150*



